

CONFIDENTIAL.]

REPORT

[No. 9 of 1878.]

ON

NATIVE PAPERS

FOR THE

Week ending the 2nd March 1878.

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Place of publication.	Number of copies issued.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Bhārat Shramjibī"	Barāhanagar ...	4,000	
2	"Rajshahye Sambād"	Rajshahye ...	.....
3	"Grāmbārtā Prakāshikā"	Comercolly ...	200	Shrāban, 1284 B. S.
4	"Arya Pratibhā"	Bhowanipore ...	.....
5	"Suhrid"	Calcutta ...	.....	Fālgun, 1284 B. S.
<i>Bi-monthly.</i>				
6	"Culna Prakāsh"	Culna ...	.....
7	"Hindu Lalanā"	Nawabgunge, Barrack-pore. ...	.....
<i>Weekly.</i>				
8	"Banga Hitaishī"	Bhowanipore ...	.....
9	"Bishwa Dūt"	Tāligunj, Calcutta ...	.....
10	"Bhārat Mihir"	Mymensing ...	658	21st February 1878.
11	"Bhārat Sangskārak"	Calcutta ...	.....	18th ditto.
12	"Bengal Advertiser"	Ditto ...	.....
13	"Dacca Prakāsh"	Dacca ...	400	24th ditto.
14	"Education Gazette"	Hooghly ...	1,168	22nd ditto.
15	"Moorshedabad Pratinidhi"	Berhampore ...	.....	22nd ditto.
16	"Pratikār"	Ditto ...	235	22nd ditto.
17	"Grāmbārtā Prakāshikā"	Comercolly ...	200	23rd ditto.
18	"Sambād Bhāskar"	Calcutta ...	.....
19	"Sulabha Samāchār"	Ditto ...	5,500	23rd ditto.
20	"Sādhārani"	Chinsurah ...	516	17th and 24th February 1878.
21	"Hindu Hitaishinī"	Dacca ...	300	23rd February 1878.
22	"Soma Prakāsh"	Bhowanipore ...	700	25th ditto.
23	"Sahachar"	Calcutta ...	.....	18th ditto.
24	"Hindu Ranjikā"	Bauleah, Rajshahye ...	.....	20th ditto.
25	"Rungpore Dik Prakāsh"	Kākiniā, Rungpore ...	250	21st ditto.
26	"Burdwan Prachārikā"	Burdwan ...	165	
<i>Bi-weekly.</i>				
27	"Banga Mittra"	Calcutta ...	4,000	
<i>Daily.</i>				
28	"Sambād Prabhākar"	Ditto ...	550	18th to 23rd February 1878.
29	"Sambād Purnachandrodaya"	Ditto ...	.....	21st to 28th ditto.
30	"Samāchār Chandrikā"	Ditto ...	.....	21st February to 2nd March 1878.
31	"Banga Vidyā Prakāshikā"	Ditto ...	625	24th ditto to 1st ditto.
32	"Arya Mihir"	Ditto ...	.....
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
33	"Amrita Bazar Patrikā"	Ditto ...	2,217	21st February 1878.
34	"Howrah Hitakārī"	Bethar, Howrah ...	300	24th ditto.
35	"Moorshedabad Patrikā"	Berhampore ...	.....	22nd ditto.
36	"Burrisal Bārtābaha"	Burrisal ...	300	
ENGLISH AND URDU.				
37	"Urdu Guide"	Calcutta ...	400	23rd ditto.
URDU.				
<i>Bi-monthly.</i>				
38	"Akhhār-ul-Akhiār"	Mozufferpore ...	.....
HINDI.				
<i>Weekly.</i>				
39	"Behār Bandhu"	Bankipore, Patna ...	509	27th ditto.
PERSIAN.				
40	"Jām-Jahān-numā"	Calcutta ...	250	22nd ditto.

POLITICAL.

SARACHAR,
February 18th, 1878.

The political situation in Europe.

In an article communicated to the *Sahachar*, of the 18th February, the present political situation in Europe, and its probable effects on India, are described in the form of an allegory; the leading characters being England, Russia, Turkey, France, Germany, and other European powers, and India. The substance of the whole seems to be that, England has acted most unwisely in not coming to the assistance of Turkey in the late war; who will henceforth be her bitterest enemy. She made a similar mistake before, by remaining neutral during the contest of France with Germany. While England is thus gradually losing her allies in Europe, in Asia, Russia is rapidly extending her dominion towards the Indian frontier; and sooner or later a conflict with that power will be inevitable. Against this probable contingency, however, the British Government has made no provisions. It has disarmed the whole Indian population; and distrusts them altogether. Constant taxations also have made them discontented. So that, in her hour of danger, she can count upon but little help from her native subjects.

**AMRITA BAZAR
PATRIKA,**
February 21st, 1878.

Meeting against the License Tax Bill
at Bombay.

2. The *Amrita Bazar Patrika*, of the 21st February, contains a long editorial headed "Political Agitation," in which reference is made to the largely attended meeting, recently held at Bombay, to protest against the passing of the License Tax Bill. We make the following extract from it: We cannot tell whether, by the holding of such public meetings, the immediate object of the promoters will be attained; but they will, nevertheless, produce one good effect, namely, the authorities will learn to have some respect and consideration for the people of Bombay; so that, on the next occasion that the imposition of a tax is proposed, Government will at least feel some degree of hesitation before taking the step. The agitation in Bombay has served to raise the people of that Presidency in the estimation of the rulers to the same extent as their brethren in this Province have been lowered by their silence. The people of Bengal, although physically a weak race, hitherto possessed much influence with Government on account of their intelligence; so that the ablest civilians alone have been always appointed to govern them. All this, however, has changed, ever since Mr. Eden's accession to the Lieutenant-Governorship. His most objectionable public measures, such as the passing of the Public Works Cess Act, and the abuses he has heaped upon the members of the British Indian Association, upon the Municipal Commissioners of Calcutta, and the native editors have been passed over; and his acts in breach of equity, moderation, and politeness have been winked at. Far different would have been the result, if strong protests had been made against his conduct at the time. This unjustifiable obsequiousness, on the part of the Bengalis, will bring about not only their own degradation, but also that of the other provinces of India, and foster an impression in the minds of the rulers, that the policy of administration followed by Mr. Eden is the best for the people of this country; and this will have a most injurious tendency. Already Lord Lytton and Sir Richard Temple have given proofs of this.

URDU GUIDE,
February 23rd, 1878.

The political situation in Europe.

3. "What a critical time is this," is the heading of the following article in the *Urdu Guide*. The Editor begins by quoting a well-known Persian couplet, implying that the blood of the slain will cry out for vengeance, till at length those who slaughtered them will meet with a like fate. The Editor hopes, however, that such will not be the case, though an incalculable amount of money has been expended and innumerable lives have been lost. What will be the consequences, if the passage of the Dardanelles be disputed and vessels

of war crowd the Sea of Marmora? It is indeed a critical time when the Duke of Edinburgh, the son of the Empress of India, and son-in-law of the Czar, has been ordered to quit his vessel, the *Sultan*, when the British fleet is ordered into the Dardanelles. The week's telegrams do not show what will be the result of the peace between Russia and Turkey; whether all Europe will be involved in war, or whether peace and comfort will reign. Bismarck's speech shows that the war will cease; though no signs to that effect are as yet apparent.

4. In continuation of the subject noticed in paragraph 3 of our last Report, the *Soma Prakásh*, of the 25th February, publishes a long letter, in which his views are refuted. The correspondent persists in

SOMA PRAKASH,
February 25th, 1878.

The Mahomedan *versus* the British Government.

holding that the British rule has done the country more evil than good; and that, under the Mahomedans, the people enjoyed a larger share of liberty; and many other privileges of which they have now been deprived; and, to prove his position, he asks the Editor a series of questions, twenty in number, of which we give the first four; these are—

- (1.)—Is Government as sincere in its acts at the present time as it was before?
- (2.)—Do not all its acts now proceed from insincere motives?
- (3.)—Whether or not most of the Europeans are insincere?
- (4.)—Is not Government at the present time opposed to our progress?

The following is the reply given by the Editor:—The *Soma Prakásh* has never consciously shrunk from its duty, from a fear of offending Government or any class of the people; and has maintained a liberal policy by upholding the interests of justice; without any distinction of creed or color. We have repeatedly protested against the abuse unjustly lavished upon the Native Press by Mr. Eden; and exposed, in strong terms, the oppressions committed on the people by the non-official Europeans in the mofussil, and by officers of the stamp of Kirkwood.

But we do not admit that the people were happier, or in a better position as regards rights and privileges, under the Mahomedans. It is our firm conviction that, as a nation, the Mahomedans are illiterate, hot-headed, and cruel. Our correspondent should not even dream of the possibility of a people being happy under illiterate rulers. Excluding from the calculation one or two like Akbar, were not the large majority of the Mahomedan Emperors ignorant and hot-headed? Is it possible for a man, who possesses the least spark of mercy and conscience, to pluck out the eyes of another? Does the writer apprehend that the British Government could ever be guilty of such a piece of diabolical cruelty? An individual officer in the mofussil may prove a Serajud-Dowlah; but certainly not the British Government. May we ask the writer, under whose rule, the zemindars used to fan a ryot on one of the coldest nights of November, and make him swallow the coldest drink possible?

Occasionally, indeed, does Government treat us with insincerity; at times it acts in a most arbitrary manner; shows hostility to us, and hinders our progress. For this, however, we complain, reprove, and abuse. But Government bears all with patience. Again, not unfrequently it so happens that one officer, who may have proved hostile to our interests, is succeeded by another who seeks to promote them. Was this possible under the Mahomedans? It is our frank and firm conviction that, had it been under the Mahomedans, the native editors would have long before this been successively impaled. We fervently pray to God that He may never again deliver us into the hands of any Mahomedan power. Our Government is intellectual and learned; and sooner or later will listen to our complaints.

PUBLIC ADMINISTRATION.

SADHARANI,
February 17th, 1878.

5. We cull the following observations from an editorial, in the *Sádharaní*, of the 17th February, headed the "Debate on the License Tax Bill":—That,

under the present rule, the commonest subject is allowed to criticize freely the conduct of the highest authority in the land affords as clear a proof of the generosity of the British nation, as that the unfeeling references and cruel satires occasionally indulged in by the superior authorities prove, on the contrary, the baseness of their disposition. The British Government has, on the one hand, evinced a striking greatness in having conferred on us freedom of speech; while they cannot but demean themselves by their occasional diabolical sneers at the weak people, who are subject to their sway. There was a time when the great Metcalfe earned imperishable fame by an act of the largest liberality; while now, the great Mr. Mackenzie is needlessly laying himself open to blame, by sneering at the poor of this country on account of their poverty. We have already, in our last issue, informed our readers, of the alterations made in the Bill to mitigate its severity to some extent; and only object to the heartlessly witty language in which Mr. Mackenzie referred to them. He has mocked at the poverty of the people; and referring to the complaints justly raised, as to the low rate at which the wealthy traders were assessed, remarked that he "could not hope to put a stop to this envying and grieving at the good of a neighbour." We do not think Mr. Mackenzie himself regards the protests of the people in this light; and seems to have believed that a humorous speech would effectually put a stop to the clamour. This, we are sure, will never be; and the sneering language in which he has referred to the woes of the poor will continue to be a lasting blot on his fame. Notoriety is obtained in two ways: one is by acting like Metcalfe; and the other is by making speeches like Mr. Mackenzie.

BHARAT
SANGSKARAK,
February 18th, 1878.

6. The *Bhárat Sangskarak*, of the 18th February, thus writes, in an article headed, "The License Tax Bill and Sir John Strachey":—The fact, of Sir John Strachey filling the office of Finance Minister to the Government of India, has

always struck as much terror into our hearts, as the discovery, on opening a new almanack, that the planet Saturn is in the ascendant. He was, in a manner, the author of the Income Tax once before; and it is he who has now devised a License Tax for the purpose of harassing the poor. It is really strange that he has no equal in the art of describing an unjust and cruel measure as the outcome of justice and mercy. In the course of his speech, on the new Taxation Bills in the Imperial Council, he adduced three arguments in justification of a License Tax on the trading and agricultural classes, namely, (1) that the pressure of famine is the greatest upon them; (2) that, with the exception of Europeans, few of these classes contribute anything to the public Exchequer; and (3) it is they that derive the largest profit from the occurrence of a famine. Now, it is clear that the incidence of taxation under the present Bill will be exceedingly light on the wealthy European merchants, whose earnings, however large, will not be held liable for a tax of more than Rs. 500. But do the Europeans really contribute much to the public Exchequer? Perhaps the import duty levied on their goods has found a place in the calculation. This, however, has been reduced in many cases; and pressure is being applied with a view to its total abolition. The chief object of the present Bill seems to be to saddle the native traders only with taxation, while exempting the Europeans. "To say that the new taxation will fall upon the poor is," according to Sir John Strachey, "either an error or a calumny." He goes further, and remarks that a man "who possesses

an income of Rs. 100 a year is not poor; he is a man far removed above poverty; and will be able to pay his contribution towards insuring the country against famine." Now it seems that, on this reasoning, a man, such as a day-labourer, whose monthly wages average about that sum, must not be considered poor, unless he is actually on the point of starvation. But will Sir John Strachey tell us, how it is possible for a person to support himself and his family, consisting of about five or six members, on these slender means, and pay a license tax besides? But we need not wonder that so well-informed and sympathetic a man as Sir John should consider it quite an easy thing. We have read of a French Princess, who wondered how people could die of starvation for want of bread; and asked why they had not appeased their hunger with confectionary. That the poor could not afford this luxury was what the Princess had never even dreamed of. Sir John Strachey, too, has credited the poor with wealth; although, when death from starvation stares them in the face, he will not have to put up with any personal discomforts. In spite of all his faults, Sir George Campbell is, on the contrary, a true friend of the poor; and he has protested in England against the imposition of a License Tax. Truth to tell, remarks the Editor, the Rulers feel but little for the natives as compared with Europeans. It would be a piece of singular good fortune to us, if natives but succeeded in enlisting the same measure of sympathy as their European fellow-subjects.

7. The *Sambād Prabhākar*, of the 18th February, makes the following observations, in reference to the imposition of a License Tax:—

The License Tax Bill.

SAMBAD PRABHAKAR,
February 18th, 1878.

Excepting Bengal, from all other provinces of India, strong protests have been made against the passing of the new Taxation Bills. Considering, however, the condition of the finances at the present time, we are not at all sure that any object will be gained in this way. Nevertheless, the fact remains, that the way in which Government has proposed to introduce the tax, by throwing dust into the eyes of the public, is not in the least beneficial. Agreeably to the promises made by Government, when imposing the Road and the Public Works Cesses, the proceeds are actually expended on works for which the imposts were originally levied. Regarding the License Tax, however, Sir John Strachey does not, on behalf of Government, give any such pledge, and justifies its introduction on the ground of the necessities of the Exchequer; although it was said before, that the income to be derived from it would be *bonā fide* expended for famine purposes. It is easy to see whether this uncertain policy of the Rulers is not calculated to produce discontent in the hearts of the people.

Whatever might be said to the contrary, a consideration of the wonderful policy of Government has led us to the conclusion that the authorities are determined to suck the people dry by means of taxation, while expending as much, and for whatever purposes, as it pleases. Such a Government can never be popular. It is, besides, extremely unjust to introduce successively a number of taxes into this country, when a long subjection to foreign rule, and the recurrence of natural calamities, have made the people weak and poverty-stricken. Their misery will know no bounds, if, after the assumption of a new title by the Queen, every year witnesses the imposition of a new tax. We find that the more firmly British power is established in this country, the larger has been the increase in the number of taxes. If the proceeds are to be expended for our benefit, for purposes of famine relief, why has not Sir John Strachey said so? Failing any declaration, on his part, to this effect, will not the people be justified in saying that, while Government desires only to increase the burden of taxation, it is determined to act quite arbitrarily in the matter of expenditure?

We have ever dwelt upon the necessity of a Parliamentary Commission being appointed to consider the subject of Indian finance; and have shown that it is idle to expect this at the hands of the Government of India. We again ask our countrymen to call a public meeting for this purpose; and form a resolution to petition Parliament on the subject. Otherwise, a new tax may be laid on the people every year. We are perfectly willing to help Government in their hour of financial difficulty; but since there does not seem to be any willingness on their part to make a reduction of expenditure, the people are under no natural obligation to accede to their wishes in this respect.

AMRITA BAZAR
PATRIKA,
February 21st, 1878.

8. The *Amrita Bazar Patrika*, of the 21st February, thus writes on the License Tax Bill: More than a week has elapsed since the Bill was passed. Our

heart fails whenever we think of the amount of oppression and injustice which will be committed in connection with this tax. The Select Committee, to which it was referred, had made certain alterations, which were really improvements. But the best of these, namely, the liability of every member of a joint stock company to pay the maximum fee prescribed, has been omitted on the motion of Mr. Mackenzie. Had the amendment been allowed to stand, it would have, in some measure at least, lightened the burden on the poor by placing it on the shoulders of the rich; and the liability of the Europeans having been thus augmented, an agitation would have been created in that community, powerful enough to have led to the abolition of the tax at no distant date. As it is, the exemption of the European merchants will mean only so much added to the burden on the poor. It is also just possible that Government will fix the sum which every district will be required to raise by means of this impost. There will be considerable oppression, if that be the case. Nothing will be wanting to give a completeness to the oppressive character of the present Bill, if the system of collection proposed by the Board of Revenue, through the agency of the Sub-Deputy Collectors and municipalities, be approved of by Government. The rules made by the Board for this purpose are really in accordance with the spirit of the Bill; in connection with which it was observed by the Viceroy, that a man who earns Rs. 8 a month is better off than a Civilian; a Bill, in speaking of which His Excellency expressed an opinion that the Civilians who were engaged in the relief work, were deserving of greater credit than those unfortunate persons who patiently died of starvation without uttering a word of complaint; a Bill, the discussion of which elicited the remark from the authorities, that no tax is so oppressive as one on stated incomes; and about which Mr. Eden gave it, as his opinion, that nowhere the peasantry are so well-to-do as in Bengal, where they are very lightly taxed. The object of the Government being to raise a certain amount of revenue from the people, without, at the same time, making it possible for them to question the legality of the measure, it is but proper that the same reasoning, which was employed to secure the passing of the Bill, should also serve to justify the mode of collecting the tax under it. There will indeed be oppressions; but what is the good of complaining?

AMRITA BAZAR
PATRIKA.

9. In an article on the reduction of expenditure in the Police Department, the same paper but repeats the observations made in its issue of the 7th February, and noticed in paragraph 18 of our

Report of the 16th idem.

AMRITA BAZAR
PATRIKA.

10. Between Mr. Eden and his predecessor Sir Richard Temple, observes the same paper, the difference of opinion regarding public questions is as great, as that which is proverbially known to exist between Hindus and

Mr. Eden.

Mahomedans, or Sháktas and Vaishnabs in all matters. The favorites of Sir Richard Temple have incurred the displeasure of Mr. Eden. The reports issued by the present Lieutenant-Governor are drawn up in quite a different manner from that in which they used to be compiled under his predecessor. The leading administrative measures inaugurated by Sir Richard Temple have now fallen into disuse. The mode of administration also is different. The system of registration, to which so much importance was attached by that Governor, and upon an expansion of which he deemed the good of the country depended, is by Mr. Eden sought to be restricted in its operations. It is for these reasons, that the people were somewhat taken by surprise when, on the occasion of his recent speech to the students of the Oriental Seminary, Mr. Eden did not appear to be quite himself. Another feature of his speech is that nobody was abused on the occasion. This is promising and has exceedingly gratified us.

11. The same paper notices, with gratification, the appointment, of Babu Mohini Mohan Roy and Munshi Amir Ali, to the Bengal Council. This is a step in the right direction.

New appointments to the Bengal Council.

AMRITA BAZAR
PATRIKA,
February 21st, 1878.

12. The *Bhárat Mihir*, of the 21st February, in an article, entitled "The License Tax—the last Chapter," makes the following observations:—Almost all the Taxation Bills are passed or about to be passed into law. In their amended form, an improvement is observable;—the maximum fee has been fixed at Rs. 500, and the minimum of annual earnings chargeable is Rs. 100. We had been from the first willing to submit to some scheme of taxation for the purpose of relieving the financial difficulty of Government; and had only objections to certain matters in connection with it. We regret that Government has not paid any heed to these. The reply attempted by Sir John Strachey has no force whatever. According to him, reduction in civil expenditure is impracticable; although the public have for a long time past believed the contrary. We have ever said, and shall continue to maintain, that such an expensive Government is not suited to this poverty-stricken country; where the people must necessarily be harassed with taxation in order to maintain it. No satisfactory explanation has been given as to the manner in which Government intends to apply the proceeds of the tax. To judge from what fell from Sir John Strachey on this point, it would have been better to call the impost a Public Works Cess, instead of a Famine Tax. Until greater light is vouchsafed to the public on the subject, there will be no greater confidence reposed in Government.

BHARAT MIHIR,
February 21st, 1878.

13. According to the same paper, an Income Tax on the wealthier classes of the people would have been far preferable, and more free from objections than the present License Tax.

The License Tax Bill.

BHARAT MIHIR.

14. The *Pratikár*, of the 22nd February, is also of this opinion, and remarks that the people cannot bear further taxation. He then gives the details of expenses required for the cultivation of a biggha of land in the Moorshedabad district, and shows that, in ordinary years, the nett earnings of a cultivator is even less than Rs. 4 a year for every biggha of land he tills. Under these circumstances, a License Tax will prove extremely oppressive.

The License Tax Bill.

PRATIKAR,
February 22nd, 1878.

15. In writing on the subject of the License Tax Bill, the *Moorshedabad Patriká*, of the 22nd February, expresses sentiments identical with those noticed in paragraph 6 of this Report.

The License Tax Bill.

MOORSHEDABAD
PATRIKA,
February 22nd, 1878.

GRAMBARTÁ
PRÁKASHIKÁ,
February 23rd, 1878.

16. The *Grámbártá Prákashiká*, of the 23rd February, dwells on the poverty of the people belonging to the middle classes of native society, and the increasing difficulty of earning a livelihood at the present day. The writer further asks Government to put a stop to the exportation of grain, and thus prevent the frequent recurrence of famines in India.

DACCA PRÁKASH,
February 24th, 1878.

17. The *Dacca Prákash*, of the 24th February, heartily supports the memorial made to Parliament by the Society for the disestablishment of the State Church in India; and considers it strange that a Government, which annually expends about 15 lakhs of rupees from the public revenues, raised from people of different creeds, towards the maintenance of a State religion, should again plead a want of funds, and proceed to levy a License Tax on petty traders whose monthly earnings do not even exceed Rs. 8.

HOWRAH HITAKARÍ,
February 24th, 1878.

18. A correspondent of the *Howrah Hitakarí*, of the 24th February, dwells in eulogistic terms on the services of Mr. F. St. C. Grimwood, B.A., the Assistant Magistrate of Gya. His learning and devotion to public duty have endeared him to the inhabitants.

SOMA PRÁKASH,
February 25th, 1878.

19. The *Soma Prákash*, of the 25th February, thus writes, in reference to the numerously attended meetings held at Cawnpore and Bombay to protest against the passing of the License Tax Bills. It has been long our settled conviction, that if any good accrues to India, it will be through the exertions of the people of Bombay, and not by any efforts on the part of the indolent natives of Calcutta, who ape Europeans. That our conviction was not wrong, has been well illustrated by the recent action of the inhabitants of that Presidency. The *Soma Prákash* has, for a long time past, insisted that there would be no check on the arbitrary proceedings of the rulers, so long as native representatives had no place in the Legislative Councils; and we are, therefore, glad to see the subject revived at the meeting. It may be expected that the suggestion will meet with success; although a simple petition to Parliament, is not likely to do much in this direction. The majority of the members usually content themselves with confirming the decisions of the Government of India; and there is no guarantee against their following the same course in the present matter. Some representative men from each of the presidencies should therefore proceed to England for the purpose of presenting the memorial; and bring about a discussion in Parliament through the exertions of Professor Fawcett, and other liberal members. This should be done, if success is really desired.

It is curious to find that Government refused the use of the Town Hall to the members. This served only to produce needless discontent in the minds of the people, while it betrayed a lack of discretion on the part of the rulers. We, however, incline to the belief, that such acts on the part of Government are fraught with beneficial results. The more arbitrary its conduct, the greater will be the earnestness and courage with which the people will strive to obtain their lawful rights and privileges. In the hostile attitude of the Government of Bombay towards the promoters of the recent meeting, we but see a repetition of the struggle which long continued to rage in ancient Rome between the Patricians and Plebians, and which at last ended in the submission of the former.

The writer then expresses his surprise at the manner in which Government is proceeding with the Taxation Bills. The pledge originally given, that the proceeds of the tax would be expended *bona fide* for famine

purposes, has now been, in a manner, withdrawn. If, however, taxation be really necessary for the purpose of providing the cost of future famine relief, no definite action should be taken in the matter until after the completion of the labors of the proposed Famine Commission. It is to be wondered at, that Government is not prepared to make any reduction of expenditure. If taxation be indeed necessary to pay the cost of the last famine, the measure should only be temporary.

EDUCATION.

20. The *Sahachar*, of the 18th February, devotes a long leader to the subject of the study of Sanskrit, in the Colleges affiliated to the Calcutta University, and dwells on the injurious consequences that are likely to follow

The study of Sanskrit in the Calcutta University.

if that language is excluded from their curriculum. Already the authorities of the

University have displayed a marked hostility to it; and there is great reason to fear that the study will be practically discontinued if the language be made an optional subject in the higher examinations. It is therefore time that the people made known their views on this important matter to the Senate.

The study of Sanskrit in the Calcutta University.

21. The *Dacca Prakásh*, of the 24th February, also expresses the same views.

SAHACHAR,
February 18th, 1878.

DACCA PRAKASH,
February 24th, 1878.

LOCAL.

22. Adverting to the temporary absence of Mr. Sterndale, the Vice-Chairman of the Suburban Municipality, on leave, the *Sahachar*, of the 18th February, expresses a hope, that Government will appoint a competent Native Deputy Magistrate to officiate for him. It is further suggested, that Native Deputy Magistrates should be appointed to preside over all the Municipalities in the country. This would be exceedingly beneficial. Naturally more competent than European Civilians, who are generally entrusted with this duty, the native officers clearly understand the wants and greivances of the rate-payers, and know how to remove them in a cheap and efficient manner. The appointment of Baboo Ram Shankar Sen to the Suburban Municipality has been a blessing to the rate-payers under its jurisdiction. The case of the Serampore Municipality, on the contrary, is one which is greatly to be deplored. For years past, the Municipal Funds have been recklessly squandered by the officers, who have successively filled the office of Vice-Chairman.

Native Deputy Magistrates should be appointed to preside over all Municipalities.

SAHACHAR,
February 18th, 1878.

23. In a long letter to the *Sambád Prabhákar*, of the 22nd February, purporting to have been written by a large number of respectable Hindu females of Calcutta, the writers, after dwelling on the kind interest always taken by Lady Lytton in their welfare, asks Her Excellency to exert her influence in causing the construction of two bathing ghâts at the river for their exclusive use. The ghâts should be surrounded with walls. This has been long a desideratum. Should Her Excellency be pleased to take an interest in the project, there will be no lack of subscriptions for the purpose.

A bathing ghât for females at Calcutta.

SAMBAD PRABHAKAR,
February 22nd, 1878.

Gambling in Dacca.

24. The *Hindu Hitaishini*, of the 23rd February, notices the prevalence of gambling in the villages in the Dacca district; and asks the authorities to attend to the subject.

HINDU HITASHINI,
February 23rd, 1878.

MISCELLANEOUS.

25. The *Sádháraní*, of the 24th February, confesses himself dissatisfied with the political position of the native papers, and natives generally at the present time; and reference is made to the suspicions with which the former

The liberty of the Native Press.

SADHARANI,
February 24th, 1878.

are regarded by Government. Although nominally the Native Press enjoys freedom, yet practically, it is allowed but partial liberty. The Press does not and cannot give free expression to the genuine feelings of the native public. The style of writing which, in the *Statesman* or the *Englishman* is regarded as nothing extraordinary, would never, for a moment, be tolerated in any vernacular print. The editor is tired of this state of things; and asks Government either to confer upon the Native Press the same degree of liberty as is enjoyed by the English Papers, or else withdraw altogether the little it does possess.

JOHN ROBINSON,

Government Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 2nd March 1878.